

A NEW PROJECT
FOR THE
DESTRUCTION of RUSS.
OR
How Polish Tyrants Contemplate The
Extermination of the Ukrainian Race.



Statements and Resolutions of Council
of Polish Aristocrats, Cracow,
May, 1908

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PUBLISHED BY

The Committee of Mass Meeting held at Vegreville,
Alta., November 9th, 1919

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PREFACE

No Peace Where Injustice Reigns

War has ceased, but not quite so in Russia, where a struggle on a much larger scale than the Balkan War is now being fiercely waged. The forty million Ukrainian nation has been abandoned by the Peace Conference at Paris to her own fate, so that she is forced to fight on the one hand in the interests of the Allies against the Bolshevik menace, and on the other in the interests of her own independence, against Roumania and Poland.

In leaving Russia to her own fate, the Peace Conference may have been following the line of least resistance. However this may be, all that remains to the Ukrainians is faith in the ultimate victory of General Semen Petlura.

While Ukraine proper in Southern Russia was not much interfered with, Eastern Galicia with four million Ukrainians has been subjected to the protectorate of rehabilitated Poland.

The protectorate of Poland! This is indeed horrifying to every son of the Ukraine. And why? Because all the

territory of Eastern Galicia to the River San is inhabited by 75% Ukrainians, 12% Poles, and 13% Jews.

Eastern Galicia, ethnographically, is purely Ukrainian territory. The city of Premyszl (on the San) was built by a Ukrainian duke and it bears his name to this day. The city of Jaroslaw (on the San) bears the name of another Ukrainian duke. East of the River San there are no places with Polish names, or if such they are Polonized Ukrainian names. Lemberg is a Germanized form. It is known in the Ukraine and Poland as Lviw, originally Lvov from the Ukrainian king of that name, and was for a long time the historical capital of the western Ukrainian kingdom.

In the eyes of Ukrainians the Polish protectorate is truly a bugbear, for only Ukrainians, especially in Galicia, realize what Polish protection means.

We all know the German slogan: "Drang nach Osten" (march towards East), and we very well know what this has meant to Poles in Upper Silesia and Posen, and to the Czechs in Bohemia, and this same destructive German influence re-acted tenfold upon Ukrainians in Volhynia and Galicia. The German plan was to wage a war of extermination upon the Poles, and the Polish nobility

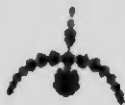
on the other hand put into operation a similar diabolical experiment upon Ukrainians in Galicia.

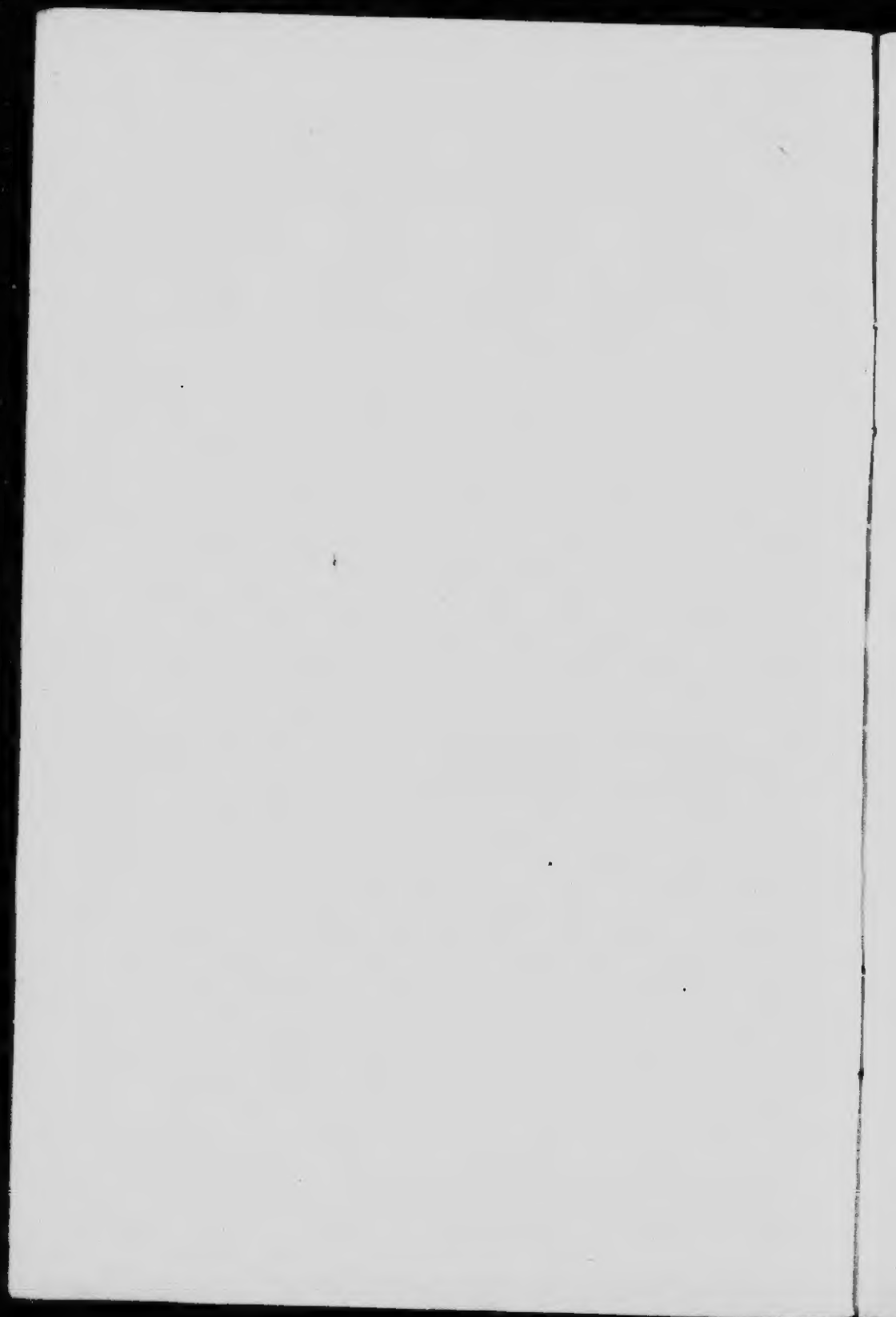
Thus in giving Eastern Galicia to Poland the Peace Conference in Paris has signified its assent to the questionable and dishonorable schemes of Poland, which mean inevitable death to four million Ukrainians in Galicia.

We earnestly beseech you to read this unscrupulous invention of the Polish aristocracy, and you will readily discern the tragic fate threatening the Ukrainian people in Galicia, pending the five or more years of Polish protection.

There is reason to believe that unless the world gives Ukraine, especially Galicia, her just right to existence, the remains of these people will cry up to future generations for vengeance against such injustice, for where there is no justice there can be no peace.

E.M.G.





New Project for Destruction of Russ.

OR

**How Polish Tyrants Contemplate the
Extermination of the Ukrainian
Race**

**Council of Polish Aristocrats, Cracow,
May, 1908.**

When Miroslav Sichinski on the 12th of April, 1908, uttering the words "For the grievance of the Ukrainian people," shot Count Andrew Potocki, governor of Galicia, the Polish aristocratic party, of which Count Potocki was a member, proposed a council meeting to decide upon the methods to be used in their political action against the Ukrainians. This meeting, called by the Prawica Narodowa (People's Right Wing), was held in such great secrecy that not only was it unknown to any stranger, but also the subject-matter of the meeting remain-

ed a mystery. It was not until recently, that it was learned what this Prawica Narodowa had discussed at the meeting, and it is precisely the contents of this said meeting that we wish to make known to the world, so that every one might know what schemes the Poles had concocted in their policy towards the Ukrainian people. Needless to say these schemes were directed towards the complete annihilation and extermination of Ukrainians out of their patrimony, and the rehabilitation of Poland at their expense.

The Present and Past.

Evidently this enterprise was not a new one, for the extermination of the Ukrainian race and establishment of Poland in their territory has been the goal of Polish policy for ages, even forsooth, since the time when Polish kings first began their aggressive and artful encroachments on Ukrainian territory.

This project for the destruction of the Ukrainian race was considered not only by leaders of national politics, but every

Polish noble had his own plan for wiping the Ukrainian off the face of the earth. One of these plans, worked out by a Polish noble in 1717, that is, over 200 years ago, has been handed down to our day, and from it we are enabled to form some idea as to the plan evolved by the Polish nobility of that period for the destruction of the Ukrainian race.

**Methods Suggested for Destruction of
Ukrainian Race by Polish Noble
200 Years Ago.**

This Polish noble suggests that every Pole wishing to strengthen and safeguard his fatherland must destroy Greek rites and rituals through disdain, oppression and persecution of those acknowledging such rituals, namely, Ukrainians. He thus contrived thirteen means, for destroying the Ukrainian people. These are:

(1) **To strive to live on friendly terms with Russia**, who might seek to look after the interests of Orthodox Ukrainians in the Polish state. Thus if Poland would live in friendliness with Russia, the latter might not pay attention to Poland's

actions towards Ukrainians. Having destroyed the Ukrainian race and increased her own strength, she might then be able to cope with Russia.

(2) Ukrainian nobility, notwithstanding whether they were Greek Catholics, and all the more if they were Orthodox, **must be kept out of all prominent positions**, especially such wherein they might become rich and famous and thus an asset to all Ukrainians. This should be enforced by a separate law. No Pole should live with a Ukrainian on friendly terms, unless there is some profit thereby. When in the company of Ukrainians, to ridicule their rites as much as possible so that they would rather renounce their nationality and rites, than bear such ridicule.

(3) Wealthier Polish nobles must not accept Ukrainians as servants, especially in a capacity whereby they might acquire a fortune and education. Only such Ukrainians should be accepted as might be expected to turn apostates. In this way they will be compelled to **live in ignorance, poverty and contempt, and**

will thus gradually degenerate. And further, if any one should wish to escape this low status, he would have to turn an apostate.

(4) In the cities and towns there is still a considerable number of wealthy Ukrainians, **whom we must reduce to poverty and ignorance,** This must be done as follows: If the city belongs to a landlord, let him import some Jews with whose help he can gradually force Ukrainians to the outskirts and make it more possible to reduce them to serfdom. If the city belongs to a king, the royal officials should do likewise. Besides the Jews, Roman Catholics should be brought to Ukrainian cities and towns, **all offices should be given to them while the Ukrainians should be divested of theirs.** Finally all urban decrees and documents must be written in Polish, in order to reduce the Ukrainian language to complete abasement.

(5) The greatest difficulty will be found in dealing with Ukrainian bishops and clergy. These bishops must be hoodwinked so that they will not be able to

see what is going on about them, while the clergy must be overburdened with such hard labor as to deprive them of all initiative. In view of the fact that only persons of noble birth can become bishops care must be taken that **only such men as are related to noble families of the Roman Catholic faith, are made bishops.** They will thus be unable during their lifetime to acquire wealth, for it will be handed over to the above families and will be inherited not by the Ukrainians but by Poles. Furthermore to disable Ukrainian bishops from attaining greater dignity for their church, striving to uplift their people, entering into friendly relations with prominent diplomats, and further to rid them for evermore of all ideas of a joint Ukrainian and Polish league **to disallow them a place in the Senate.**

(6) Our Polish bishops should see to it that Ukrainian bishops are merely called suffragans, that they be dependent together with their clergy on our prelates whose duty must be to publicly ridicule and debase them everywhere. In this

way the Ukrainian community, inured to Polish superiority, will turn apostate.

(7) **The priests must be kept in the greatest possible ignorance**, for an ignorant pastor will not be able to enlighten his followers. The best means to this end would be: **To keep them in great poverty.** Landlords should not establish any church properties, so that each new priest would be compelled to pay for the presentation of his benefice. This will not be a sin because it is done primarily for keeping the priest in misery and prevent him from buying books. Upon the presentation of the benefice there must not be designated what land is to belong to the priest or what privileges are to be allowed him. Such was the policy of our glorious ancestors, who afterwards held the priest well in hand, and divested him in no less a degree than the ordinary peasant. The priest was then prevented from buying liquor, unless of his Jewish innkeeper, who upon finding any other brand of liquor upon the premises of the priest, took as a penalty his oxen. He was disallowed grinding in any other but

a designated mill; the penalty for the breach of which was that the Jew on command of the landlord broke into the granary and divested it of its contents. In this way our forefathers compelled many Orthodox Ukrainians to join the Union (i.e., communion with Rome). Therefore by using the same methods we can convert the rest to the Union, and eventually make Roman Catholics out of them. **Through these means we can reduce the priests to such misery as to deprive them of the wherewithal to buy clothing, let alone books and education for children.**

(8) The families of priests must be subjected to the domination of the nobility, and in order to debase them still further, for the slightest offence a worst punishment must be meted out to them than would be inflicted upon the common peasant. It must also be announced that the sons of priests, except the ones who are to succeed their fathers in the benefice, are not free from serfdom, and they are deprived of the liberty of settling in free cities or of travelling from place to place;

and if they were not inclined to heed these unfounded rumors, the pressure of law must be brought to bear. They must be taken to school and those proving themselves incapable students are to be subjected to eternal villeinage. In these schools to which the law gives them free entrance, they must in every possible way be **persecuted**. But not all of them should be sent to school for this reason: **Firstly, the children of nobles are exceedingly self-willed, and the sons of priests might catch the contagion. Secondly, those who have gone through school under the supervision of Polish priests will afterwards preach the doctrine that the Roman and Greek faith is one and the same. By this method the Ukrainians will more readily turn apostates.**

(9) If, notwithstanding, the Ukrainians should still remain impregnable, the following method should be adopted: Those who give their lives to the priesthood must be induced to accept celibacy, receiving therefore more honors, rights and privileges than the married priests. Thus if all those who follow the priesthood become

celibates, our goal will be won. These celibates will soon die out and there will be no one to take their places, because having no sons they can have no successors. All other peasant sons will be prevented from getting an education, while Ukrainian nobility is scarce and poorly educated. We will pack Ukrainian villages with Polish priests, who will assimilate everybody to Poland.

(10) The greatest drawback is with educated Ukrainian peasants. They and their children must be prevented from all access to schools, held usually in conjunction with the church. Not only will the Roman Catholic church and Polish policy profit thereby, but we will form a defence against the numerous difficulties we encounter at present. **For an educated peasant will not meekly endure subjugation** and flees a hundred miles from his lord. Our energies must therefore be directed to **keeping the peasant children not with their books, but with the flail and plough.**

(11) In order to destroy the Ukrainians more readily, **all advances upon the Poles must be carefully exaggerated,**

so that it may appear to the world that Poles are waging a just warfare against the Ukrainians. If authentic facts are lacking, they must be invented. What is still better: Let us fabricate letters hostile to Poland, to the Poles and the Roman Catholic religion, with signatures of their priests and bishops attached, and secretly scatter these seemingly Ukrainian letters. This will give us a valid reason for destroying the Ukrainians.

(12) When once we get this plan working, we must not try to execute it immediately, but proceed slowly, and we must commence in those parts where there are more Roman Catholics than Ukrainians. As we can not begin without a cause, we must therefore insinuate an immoral life on the part of the priests, as the cause of dissatisfaction, ignorance, indifference, etc. And thus what with zeal, what with treachery and a policy of frightfulness we will convert the Ukrainians to Roman Catholicism, and so with the help of God the whole country will in time become purely Roman Catholic and Polish.

(13) If the Ukrainian people should rise in defence of their nationality, and we were unsuccessful in destroying them or putting the uprising down, we must give the rebels up to the Tartars. The Tartars will be able to do away with them easily, and we will then settle Ukrainian territory with Polish peasants.

We have no need to fear that Russia will stand by the Ukrainians, because she hates the Greek Catholics more than we do. And even if she is inclined towards them, we will fix matters to suit ourselves.

In this way we will arrange so that the Polish kingdom will be inhabited by one nation united by love, peace, and harmony, that Roman Catholicism will progress by leaps and bounds, that we will grow stronger. For it must be well understood that if the Ukrainian race is left to exist, whether as Orthodox or Greek Catholics, our supremacy must always remain insecure. On the other hand if we Polonize them, it will in the first place destroy Russia's hope of taking them from us, and in the second place we will strengthen ourselves through them against Russia—in which God help us! Amen!

Such were the methods suggested for exterminating the Ukrainian race, by a Polish nobleman some 200 years ago. Having this in mind, let us now inquire into the schemes adapted by the Prawica Narodowa at their secret meeting in Cracow, May, 1908.

The Prawica Narodowa's Scheme re the Ukrainian Race.

The first meeting of the Prawica Narodowa re the Ukrainian question was held May 15, 1908.

The first speaker was Dr. Stanislaw Smolka, Professor, University of Cracow. He said in part:

"The Ukrainians, as well as the Russians, and White Russians, are not Slavs but merely a conglomeration of different Asiatic tribes. This is proven by the dark hair of the Hutzul, which can not be seen in other Slavs, and which accounts for the wild character of the whole Ukrainian race.

The Ukrainian members of Parliament are not representatives of their people,

thus no relations can be had with them. Ukrainians in general are not worthy of being spoken to, except the *Moskophils whose behaviour is exemplary and whose help we must seek in **destroying the Ukrainians.**"

Another speaker, Dr. August Sokolowski, gymnasium professor, said:

"I second all that has been spoken by the former speaker. I condemn the Ukrainians as an unsatiated people whom we cannot satisfy. They cannot live without hatred toward the Poles.

We thought they would help us against Russia, but they have meanwhile taken a liking to such rebels and cut-throats as Chmelnitski, Gonta, Zalizniak. Thus every Ukrainian is now a hajdamaka (robber).

This is not a time for parleying. The proper thing to do now is to defend our territorial situation in Russ (Ukraine). **If the Moskophils are able to help us in this respect let us pretend to be their allies and friends.**"

*A Ukrainian party in sympathy with Russia. Though born Ukrainians they are directly opposed to them.

The next speaker was Father Chotkowski, professor, University of Cracow, and a great enemy of the Ukrainian clergy. He said:

"I have been for 21 years a close student of Ukrainian history and I have come to the conclusion that the Ukrainians have no right to complain against the Poles. The Ukrainians hate the Poles and constantly strive to do them harm. They are a nation of fools, sluggards and questionable characters. With such honorable warfare is impossible so they must be destroyed in every possible way."

The following day, May 16, 1908, the participants in the meeting of the Prawica Narodowa convened in stately manner and continued the discussion of the Ukrainian question. It was concluded the Ukrainian people owe everything they have to the Poles: their churches, schools, and education. But they are ungrateful and now both Ukrainians and even Moskophils wage war against the Poles. The Ukrainian must be crushed unmercifully while the Moskophils must be enticed by various promises in order to win

them over against the Ukrainians. "But we," yelled one of the speakers, "are not afraid, and we shall march forward cold-bloodedly over hundreds of bodies with contempt for the Ukrainian barbarians. Therefore, march on, sons of great ancestors, and soldiers of liberty, and a Poland will arise, great, complete, undivided, from sea to sea."

The second meeting of the Prawica Narodowa for consideration of Ukrainian extermination was held May 18, 1908.

It was resolved that:

Village bursaries should be established for the Poles only.

Agricultural schools should be established in Western Galicia only. Poles to be brought in free of charge, their expenses to be paid out of the public treasury; Ukrainians to be allowed only on payment of a large fee so that they might be unable to profit thereby. In this way the culture of the Polish peasant will be enhanced while the Ukrainian peasant will languish in darkness and misery. **We will thus tell the world that the Ukrainians are so lazy that they are not prone to take advantage of education.**

Utraquism must be introduced into Ukrainian gymnasiums, i.e., apparently to lecture in Polish and Ukrainian, but in reality to oblivate Ukrainian and support Polish in these gymnasiums.

The Ukrainians should by no means be given a University, because it would be a factory for the making of a Ukrainian intellectual class which would be dangerous to our plans.

No positions should be given to Ukrainians in Western Galicia, and in Eastern Galicia wherever possible they should be ousted and their places filled by such Poles as can speak Ukrainian and thus are able to do their work.

We must seek allies beyond our boundaries and engender in them enmity towards the Ukrainians. (The whole world is now acquainted with the Polish diplomats' attempts to discredit the Ukrainians in the eyes of the Allies at the Peace Conference. But the truth about the Polish-Ukrainian question is gradually but surely being cleared.) Special effort must be made in getting the Roman press, which has influence over the Pope, to write

favorably about the Poles and attack the Ukrainians. We must not grudge funds for this purpose because it will pay.

Ukrainian newspapers should be confiscated, and Poles generally should boycott them.

Statistics should be prepared to show the Poles are so numerous in Eastern Galicia that Ukrainians will be unable to claim this land as their own. Emphasis must be laid on the fact that the Ukrainians owe everything they have to the Poles. The Poles built their churches, manses, schools, pay their fees, and the Ukrainians instead of being grateful, hate them. It must be advertised that Poles were made poor through the Ukrainians, while the latter are growing wealthy.

Much help may be received in destroying the Ukrainians from the Moskophils, thus we must win them over to our side immediately. To this end we must promise to establish for them a Russian chair in the Lemberg University, and in return they must help us in Parliament against the Ukrainians.

Speaking about monasteries, Father Yurkovski said:

"In conjunction with the monasteries Roman Catholic branches must be established in the Ukraine. Such branches will be instrumental in enticing the peasant through religious festivals, miracles, etc."

In concluding his speech, Dr. Louis Kolankovski said:

"The schools must be utraqised, positions must not be given to Ukrainians, and in the east all offices should be filled by Pan-Poles. Get busy, for the Ukrainians are threatening us! I conclude with the words: 'I think that Russ must be destroyed.' "

Dr. Vladislav Leopold Javorski, professor, University of Cracow, said:

"When once the whole of the Ukraine is under our heel, we will pay no heed to what the world says. Why Prussia simply laughs at the world's protestations against her policy in Polish affairs. The mighty fear no one but laugh at everybody. But at present we must be careful and pretend before the

world that the Ukrainians want to destroy us and we only wish to defend ourselves."

The final speaker was a professor of the University of Cracow— Dr. Marion Sokolovski, who said:

"I recommend everything said at this meeting on the Ukrainian question, and I feel pleased that we Poles are beginning to wake out of our lethargy.

The Ukrainian must be destroyed for he is not a Slav and is in no way like the Pole. The Pole wants liberty and excels all other Slavs with his gifts. But the Ukrainian is accustomed to the yoke and does not wish to recognize liberty under the Polish rule, but merely wishes to be a slave under the Russian Czar.

What must be done has been reiterated by others. I merely want to add that an edition of the history of the Ukraine must be published in the Polish spirit, for the whole history of Russ in Ukrainian is intended to spread hatred towards the Poles."

Thus in such manner the aristocratic Polish Prawica Narodowa in May, 1908, devised a method for dealing with the Ukrainian question. We thus see that their conclusions can be dealt with under no other caption than: **A Project for the Extermination of Russ.**

Conclusion.

Upon a review of the preceding outrageous statements and conclusions made by prominent Polish leaders and politicians, the careful reader will readily comprehend why Polish diplomats at the Peace Conference at Paris did not hesitate to blackmail and discredit peaceful Ukrainians in Eastern Galicia as dangerous Bolsheviks, robbers, and murderers.

So well did they succeed in their diabolical schemes, that the Allied representatives were persuaded even to aiding the Poles in the occupation of Eastern Galicia on the pretence of coping with Bolshevik elements there. The much-coveted object of the Poles has been attained. General Haller has been permitted by the Allies to transport his vast

legions from France to Galicia, where notwithstanding the stubborn and almost superhuman resistance of brave, patriotic Ukrainian volunteers, they have over-run the country committing many horrifying and appalling atrocities. Against such a large, well armed, well-provisioned Polish army the Ukrainians were forced to retreat into Ukraine proper, where they joined Pethura's forces in his campaign against the Russian Bolsheviki.

The Ukrainians gone, Galicia swiftly fell a prey to the Polish Huns, who now became masters of the conquered and helpless land. Hundreds of intellectuals have been court-martialled forthwith, thousands imprisoned and put in internment camps, where they were severely beaten and tortured for alleged offences such as aiding the Ukrainian volunteers in the retreat across the border.

Many hundreds of these prisoners die from want of food, disease, torture and exposure.

Hundreds of villages and towns are being ruined and destroyed and devastated

and women and children slain, and all available food, goods and clothing taken away by the Polish soldiers.

The Ukrainian press has been silenced, churches, schools and various other institutions have been closed. Martial law has been established in all the principal centres, and in a very short time the whole country has under Polish occupation been brought under a systematized plan of devastation and terror.

This is the pitiful situation and state of affairs at present in Eastern Galicia, which even so has already had the misfortune to witness four horrible years of brutal warfare between Russia and Austria, yet bleeding and exhausted she is subjected to a final and most crucial test of human atrocity—the renowned Polish Protectorate—imposed upon her presumably for German sins and Polish whims, and reducing the Ukrainian nation to a state of frightful agony and convulsive hopeless despair.